

Miscellaneous.

THE AFTERMATH.

CLEANED BY GUTHMAN.

THE big things done by this General Conference may be enumerated as follows: 1. The sending to the Conferences the question as to whether women may become delegates. 2. The settling of the point that non-residence in a Conference is disqualifying to delegation. 3. The co-ordinate status of mission with home bishops, and the payment of their salaries out of the Episcopal Fund. 4. The extension of the pastorate to a possible five years out of every ten, and a similar prolongation of a presiding elder's incumbency. 5. A pronounced commitment to prohibition, and yet, against a partisan pulpit and church. Many details of discipline have been considered, defined, or altered. The important things done were the election of five new home and one missionary bishop by a two-thirds vote; the change in the chief of the Missionary and Freedmen's Aid secretariats and the honorary recognition of the venerable men defeated by ballot; the endorsement of old officers and editors; the election of one more secretary of missions, and of a secretary of the Board of Education by the General Conference; the provision for an Ecumenical Conference in America in 1890; the fraternal recognition of foreign and Southern Methodists; an expression favorable to the organic union of American Methodists; closer fraternization with other denominations; the extinction of lines drawn by color and conditions in colleges and churches; four great Sunday mass meetings at the Opera House, participated in by audiences estimated at 6,000 each, and grand meetings held under the auspices of the various church societies. The ordination service was impressive, and the Opera House was made a Bethel. A solemn awe pervaded the assembly, the reporters, and even the *attaches*. The silence was profound. The bishops, the chosen elders, the representatives of all nations, circled the platform. Before each of the six candidates for consecration a table was placed. Dr. Joyce was presented by the venerable Rust of the Cincinnati Conference, and Sia Sek Ong of the Foochow; Dr. Newman, by the gray-haired Griffin of the Troy, and Julius F. Marshall (colored) of Louisiana; Dr. Thornburn by Dr. Dennis Osborne, a Eurasian native of India. Bishop Taylor, for some cause, declined to join in the laying on of hands, but led in the concluding prayer. The Bishop, in ordaining Dr. Thornburn, interpolated the words, "Missionary Bishop of India and Malaya." Some claim this was unauthorized, and contrary to the deliverances of the Conference as to the status of these bishops. It may be, in anticipation of this, that the astute Taylor declined to be party to it.

The Bishops-elect present an imposing appearance. The clean-cut and classic face of Vincent was a study. He was evidently deeply impressed with the responsibilities he assumed, and exhibited more emotion than the others. Dr. Fitzgerald was the very impersonation of dignity. Calm and collected, he knelt as if strongly impressed that he had a call to this office, and that all his best powers would be employed to answer. For working purposes Bishop Fitzgerald will be a growth, and gradually become the lawyer and the business man of the board, while, in other respects, he will not disappoint. Dr. Joyce I have had the pleasure of knowing for some fifteen years. He is a grand pastor, lifted up suddenly from the routine of parochial work to this chief shepherdhood. He bears the pastor's crook. I am just exactly happy that, aside from all public notoriety and "chances," the named three of the unexpected bishops. The election of Dr. Newman was not anticipated by me, but I am glad he was elected. He is a great man by nature and association. He will be a power in pulpit and platform and society. As for Dr. A. Goodsell, he just seems to have blossomed into a bishop. He looks like a lily into which a red rose had emptied its color. He seems a bishop. He is a brother beloved. He will carry his brethren on his heart so heavily that I am afraid he won't enjoy his bishopric. As for Dr. Thornburn, he looks so thin and frail, so pallid, so *spirituelle*, that I know not how the followers of Booth can resist him. He seems as if he might have passed a score of purifying transmutations to bring him to his present *spirituelle* presence and power.

As many people as could, saw this grand scene of Methodist bishop-making, and a finer tableau never filled the eye than on this solemn occasion. The box represented by Doctor Newman's friends, was elaborately ornamented with floral emblems. Grant Post, Brooklyn, sent a magnificent *brochure* of "conservatory blossoms." Senator Leland Stanford, of California, and other distinguished friends, added their tributes. The box of Dr. Fitzgerald was adorned with a U. S. escutcheon. As a matter of pure taste, these demonstrations might have been better omitted, but they were kindly meant.

The election of Dr. C. H. Payne to the secretaryship of the Education Society, is a surprise, only in that he should be willing to yield the presidency of the Ohio Wesleyan University to an office involved in such relative obscurity, and whose salary, in New York, barely expresses the rent of a respectable house. That he will magnify his office, none can doubt.

What has been the cumulative effect on New York? Evidently, for once, the great metropolis has been held under arrest of attention by Methodism. Not only have vast multitudes waited on the deliberations, and the press fully, and for the most part candidly, reported its proceedings, but such eminent divines as the Rev. Dr. Collier, Hall, and Newton have made it the occasion of high eulogism. The leading clergy of the various denominations have attended the sessions, and representative men in professional and civic life have accredited the ability of the body. No one, henceforth, here, can charge weakness on Methodism. On the whole, the effect has been good for our church. At the hotels the members have so conducted themselves as to secure the respect of proprietors and guests. Not a single case of scandal has shamed the church. The spirit of conservatism has been dominant, while "progressive ideas," so called, have had a healthy airing and been given a chance to go marching on. The congregations have been refreshed by sermons from a variety of men, and most of them are ready to return

to their pastors' teaching and leading, without any desire to substitute them with the distinguished strangers.

The New York East Conference is feeling quite complacent over the election from its members of a bishop, a missionary secretary, and the editor of the chief organ, besides the handsome endorsement given Dr. A. S. Hunt, secretary of the American Bible Society. The Newark Conference feels comfortable over the elevation to the episcopacy of Dr. Fitzgerald, and to the Sunday-school secretaryship of Rev. Dr. J. L. Hurlbut. Dr. Buttz is their pride, and they are happy that he will stay as the president of Drew. It was so nice to see how gracefully Bro. Buttz presented Dr. Fitzgerald. This Newark Conference is without a feud or faction, a grand body of sweet-spirited men, to whom I once belonged, and do forever belong. The New York Conference managed to keep McCabe by reason of his popularity abroad. It welcomed the Conference as host. There is a State in this Union that has a suggestive motto, "United we stand, divided we fall." The New York Conference is not in it. Ohio kept up its reputation for "getting there." See! Bishop Joyce, Secretary McCabe, Secretary Leonard, Secretary Hartzell, Editor Mendenhall, Honorary Secretary Rust, and many others born there, or boomed there.

Now, Dr. Buckley managed to get the floor 92 times inside of thirty days, and kept it—nine hours, or about one-sixteenth the time it was in session; but he always had something to say, usually helped forward the business, was a favorite with outsiders, was feared by his opponents, prided in by his friends, and though struck at in a score of ways, he was elected editor, without employing electioneering arts, by the largest vote by which he ever mounted the tripod. He is the only little man, physically, save perhaps Dr. John E. Edwards, of Virginia, whom I ever knew, who was able to outwrestle beef with brains, and compel the human bullocks to respect his talents and talk. The longer I live, the more I see the conquering power of beef and brass. Yearly, I behold gifts and graces yield to the avowals of flesh and the flash of tin swords. If a man is small as measured by tape, or weighed by scales, the chances are, no matter how fine his grain, how bountiful his grace, how great his gifts, that he will be set aside by those of big bodies and pompous platitudes. Flesh, clothes, beard, eye-glasses, go for a great deal. The little, crooked, near-sighted Paul couldn't get a first-class pulpit in New York. It put in competition with a tall, broad-chested, heavy-toned Bonanerges. The writer has in the eye of his mind a tall, heavy-set, black-haired, rosy-faced, well-dressed, pretentious pulpiteer, without education, ignorant of grammar, reckless of rhetoric, a literary pilferer and pulpit *bombastes furioso*, who has filled considerable pulpits, and is now spoken of in connection with places for which men of small stature, refined nature, good birth and family, superior education, and great genius, are not mentioned or mooted.

The Conference has gone, and our pastors are again settling down to a month of hard work before vacation sets in.

TRANSATLANTIC ECHOES.

BY "WESTMINSTER."

The nineteenth century has witnessed a marvelous development of the centrifugal forces of Christianity. Its heralds and witnesses have touched the earth's circumference, and it admits no narrower boundaries for the kingdom of its Lord than those set by the encircling zones. The twentieth century will record a rapid and permanent manifestation of a centripetal movement. As the ranks of believers approach nearer to their Lord, walking in the light of His truth, they come closer to each other. Every line as it nears the center draws nearer to its neighbor.

It is pleasant to note indications of the substantial unity of the evangelical churches, and the frequent instances of fraternization between brethren, hitherto unnecessarily estranged. "Unity in Christ" is the watchword of the hour.

ARCHDEACON FARRAR IN WESLEY'S CHAPEL.

Rev. Wm. J. Dawson, one of the circuit ministers, lectured on May 9 in City Road Chapel, upon "Admiral Blake," in aid of a proposed Blake Memorial in St. Margaret's Church. Archdeacon Farrar, D. D., presided. St. Margaret's, as the traveled ones know, stands right under the wall of Westminster Abbey, and Dr. Farrar is its rector. In his address the Archdeacon referred to the fact that, between 1649 and 1661, various great men of the Commonwealth—Cromwell, Ireton, Bradshaw and others—were buried in the Abbey. After the Restoration, Charles II. and his Parliament ordered that the bodies of these dead Puritans should be exhumed and cast into a pit in St. Margaret's graveyard! Among the twenty-five whose graves were thus dishonored, were not only those already named, but also Cromwell's venerable mother, John Pym, and Admiral Robert Blake. It was the indomitable courage and tenacity of Blake which first taught British sailors the lesson of stern duty. Dr. Farrar went on to say with what deep interest he had just before, for the first time, seen the grave and monument of John Wesley. "I have always looked on that great man as one justly honored and loved. I believe that the whole Church of England owes to him, undoubtedly, a very deep debt of gratitude."

At the close of the lecture the chairman alluded to the great glory and strength of the Puritan movement, and said: "In the present state of ecclesiastical and other law, I can hold out no hope whatever that I may have the high honor of preaching in John Wesley's pulpit. I can assure you, however, with all sincerity, that I shall carry away with me a most happy and pleasant memory, to think that I have sat in Wesley's Chapel."

How the twentieth century will wonder and smile at the sectarian restrictions of our day! The effigy of the dead Puritan may adorn a memorial window in St. Margaret's, and the marble monument to the Wesleys may find place in Westminster Abbey, but the law forbids the Archdeacon to preach in the Wesleyan chapel, and the Methodist to preach in the Episcopal church.

Even such untoward incidents as the following do not diminish our hope for the coming unity of brethren in Christ. They will all be made to advance the Master's plan and bring the answer to His prayer. A State Church is a great obstacle to the union of Christians.

These incidents are among the springs of movement which will presently overthrow State Establishments.

CHURCHYARD GATES OPENED WITH A CROWBAR.

The "Burial Amendments Act" gave to Nonconformists liberty to employ their own ministers and use such religious services as they choose at burials in the churchyards of the Establishment. A Merionethshire rector, nevertheless, refused to permit a Nonconformist to be interred in "consecrated" ground, and compelled the sexton to fill up a grave which he had dug. On the day fixed the churchyard gates were locked in the face of the funeral procession, but they were burst open with a crowbar, and a Methodist minister officiated by the side of the re-opened grave. Yet tithes are exacted from Welsh dissenters.

A vicar in Sussex refused to read the burial service over the body of a little two-year-old boy, and the bereaved father himself read the Lord's Prayer and the Apostles' Creed at the grave. In Sussex a rector has leveled all the graves in the churchyard, and rules the school-board, posing as the autocrat of his parish. He will probably find the dead more submissive to his arrogance than the living. It was such a clergyman, one who held that everything depends upon "orders" and the "apostolical succession," who gravely told an Edinburgh Presbyterian minister that "he had never been baptized, never been married, and never could be buried!"

THE CONTINENT OF AUSTRALIA.

has an area of 3,000,000 square miles, and is, therefore, about four-fifths the size of Europe, or would cover five-sixths of the United States, including Alaska. Its principal divisions are Victoria, New South Wales, Queensland, South, Western, and North Australia. The Minutes of the Fifteenth Annual Conference of Victoria (the smallest of these geographical divisions) show that the Methodist Church has 602 churches and 365 other preaching places; 4 colleges; 163 ministers; 897 local preachers; 17,761 members; 47,447 Sunday scholars; and 111,000 adherents. "Advance, Australia!"

FORTY MILLIONS OF WOMEN SHUT UP.

in zenanas in India! That is nearly as many as the population of this country, and five millions more than the whole population of Great Britain and Ireland. Yet this is the testimony of Miss Hay, of Secunderabad, who has spent seven years in zenana work. Well may this devoted lady say: "If India is to be converted, we must first get at those forty millions."

And there are in all 425,000,000 of heathen women and girls in India and China! The Lord giveth the word; the women that publish the tidings are a great host" (Psalm 68: 11, R. V.). Thank God for the 836 women now active workers in the foreign field! But what are they among so many? One to half a million! A Hindu gentleman lately said: "Zenana work strikes at the root of Hinduism. It is foretold in one of our shastras that a time will come when Hinduism will be done away with. Doubtless zenana work is invented to accomplish that end."

ADAM AND THE "ARCHETYPAL MIND."

Dr. McKinney, a Scotch physician, has published a remarkable book—"The Science and Art of Religion." He argues that the original language was the language of symbols, and that Freemasonry represents the societies formed by the priest of the Egyptian and other ancient nations for the preservation of the Edenic sacred symbolic language. Adam did not know the use of letters, and adopted picturing-writing. Copies of his drawings or paintings may have been seen by Moses in Egypt, and furnished material for the Pentateuch! Thus Adam would instruct his children by object-lessons. The compass and the circle would illustrate temperance—the restraint of the passions; the level, the equal brotherhood of man; the square preached rectitude; the plumb showed that no stable or abiding happiness could be secured unless the human will conform to the right line of conscience. The diagram which is used in the 47th proposition of Euclid (the theorem as to the relation of the squares described on the sides of a right-angled triangle) was Adam's answer to the inquiry as to the relative importance of the intellect, the emotion, and the will! Between these three there can only be harmony, as conduct is governed by the square, i. e., by a sense of duty towards God and man. The author's idea seems to be that the application of the Bible narrative is rather in its symbolic than in its literal significance. His theory is bold and ingenious, but wholly speculative. The truth may find illustration in the material symbol; but arch and keystone, square and cube, are hardly to be ranked as first revelations of truth.

The "hunting" bishop is not yet an extinct variety, *teste* the statement that the Bishop of Bloemfontein was recently seriously injured by a fall from his horse while hunting at Mafeking.

The curfew rings, in Natal, for natives, at nine o'clock at night, and after that hour no natives are allowed to walk the streets. A native preacher enjoyed such enlargement lately that the bell rang before his peroration was reached. In consequence, the whole congregation had to stay all night, and sleep in the church. The brother will have to condense his eloquence in future, or arrange that "curfew shall not ring to-night!"

Gold and diamonds are plentiful in South Africa. A five-gallon pail, containing 150 lbs. weight of diamonds, was recently exhibited in Kimberley.

Thirty thousand rupees have been promised by American Young Men's Christian Associations toward establishing a Y. M. C. A. in each University town of India.

Nine hundred text-books, the majority in English, have been submitted to the Board of Education in Calcutta for approval during the past five years.

"The United Methodist Free Churches" (representing principally the "Reform" movement of forty years ago) report a missionary income of \$109,380. Rev. C. Berry, who was invited to succeed Henry Ward Beecher, was the chief speaker at their Exeter Hall anniversary meeting.

Boston Methodists are familiar with "Sleepers' Hall;" but we read of a genuine Sleepers' Hall built by English railway-men, at the side of the track, for religious and temperance meetings. It is constructed entirely of old railroad sleepers! If any of its occupants grow somnolent, then it will be possible to

speak of sleepers within sleepers, as it has been to joke of sleepers traveling in sleepers over sleepers. But the twelve thousand railway men of England who have signed the temperance pledge are wide-awake. An engineer and his fireman carrying a Bible and a pledge-book in their engine, took more than fifty pledges in one year.

A marvelous surgical operation has been performed by Drs. Gowers and Horsley, of London, upon a man who had suffered indescribable agonies, from a tumor of the spinal cord, for years. The spines and parts of the laminae of the fourth and fifth dorsal vertebrae were removed, but the tumor was not found until the third vertebra had been thus treated. The tumor was removed, and treated antiseptically with perfect success. The result is, that the man is relieved of pain, the wound has healed, and the body and limbs have almost entirely regained sensation and motion.

Baron Hirsch has given \$10,000,000 for the education of poor Jews of Russia. This, with one exception, is the largest benevolent gift ever made.

The Shakespeare Memorial Library in Birmingham contains 8,000 Shakespearean volumes.

"Christ Church, Mount Zion, Jerusalem." How significant and happy the omen! On Christmas day last, eight Jews and Jewesses were received into church membership, and other candidates await baptism.

Surrey Chapel, London, built by Rowland Hill, and for many years the scene of the labors of James Sherman and Newman Hall, is now wholly surrendered to commercial uses. It is well substituted by the magnificent Christ Church, with its Lincoln Memorial Tower (the gift of Americans) where Dr. Hall now preaches; and is also to be further perpetuated by a Primitive Methodist church, the memorial stones of which have been laid within a few days of the old site, and which is to accommodate 700 persons, and cost \$60,000. So Rowland Hill's "soul is marching on." The eccentric but eloquent old preacher built Surrey Chapel in circular shape, that "the devil might have no corners to hide in." His successors in the faith and ministry are determined to give the enemy no quarter, or quarters either!

The "Children's Scripture Union" is a wonderful idea, and a working idea also. It printed half a million cards with programme of daily Bible readings for the year 1888, in twenty-eight different languages. There are 2,700 branches in Great Britain, 7,000 members in Madagascar, 9,500 in Japan, and 2,600 in Ceylon! Think of it, exult in it—children by thousands reading daily in Malagasy, Cingalese, Japanese, and twenty-five other tongues, the Word of the living God! Smyrna, Damascus, Jaffa, Nazareth and Bethlehem have their branches. "Hosanna!" "Hallelujah!" "The earth shall be filled with the knowledge of the Lord."

A large crucifix and an image of the Madonna are prominent features of the new reredos in St. Paul's Cathedral, London. The Bishop of London refused to allow a protest or discussion at the diocesan conference. "And so we went towards Rome;" but not in Saint Paul's company, though in a church supposed to be a monument and witness to the Apostle's work and the gospel he preached. Rev. A. O. Smith, B. A.—son of the late Dr. Gervase Smith, president of the British Conference in 1875—has resigned his place in the Wesleyan ministry to take orders in the Church of England. The youngest son of Dr. Smith, William Morley (named for Dr. Pusey), is already a clergyman of the "Establishment," a physical infirmity disqualifying him for the itinerant ministry.

At Rouen, a handsome block of buildings is in course of erection, the first floor of which is to serve for a Methodist chapel.

KAISER FREDERICK'S FAVORITE HYMN.

When the Lord me sorrow sends,
Let me bear it patiently;
Lifting up the heart in prayer,
Comfort He will not deny.
Therefore let there come what will,
In the Lord my heart is still.
Though the heart is often weak,
In despair and all forlorn,
When in days of utmost pain,
Not a day of joy will dawn;
Tell it: Let there come what will,
In the Lord all pain is still.
So I pray, O Lord my God,
That my faith and hope may stand,
Then no care I know, nor need,
Guided ever by Thy hand!
Therefore let there come what will,
In the Lord my heart is still.

BAR HARBOR.

BY REV. H. E. FRODOCK.

BAR Harbor is a much misunderstood place. People not acquainted with her history and present condition, seem to think her something like a bubble—beautiful, but soon to burst. Such is not the case. Her beauties of nature cannot be inflated, and the steady growth in population and taxable property should convince the most skeptical that this queen resort of Maine has come to stay. Look at these facts: Population in winter, 2,500; in summer, 10,000. Increase in tax valuation last year, \$1,758,500. Buildings put up in two years, 200. Estimated cost of buildings now in process of erection, \$100,000. Only the frown of the Almighty can blight her beauty or prospects, and God frowns only on sin. A few righteous would have saved Sodom, and there are scores at Bar Harbor. The churches are but recently established, and their memberships are small, yet we have never known more earnest, aggressive work than they are doing.

In 1881, Rev. James H. Moores was appointed to Bar Harbor, where he found neither Methodist church edifice nor society. When he moved to Dakota in September, 1883, he left a church membership of thirteen, fifteen hundred dollars in debt for their chapel. One-half of the next year they were without a pastor. In 1885, Rev. Winfred Baldwin came to the charge. In two years he reported a membership of thirty-nine and seventeen probationers, the church debt paid, and many needed improvements made. Now the membership is fifty, with sixteen probationers. The church has increased her property, by a parsonage and lot, to \$8,000. The debt is but \$600. A subscription already amounting to \$3,000 has been made toward a new church, in process of erection. The congregation had entirely outgrown the capacity of the chapel. The new church is being built of brick and stone. With all the rooms opened together, and the use of extra seats, 700 can be accommodated.

The location of this church demands that it be a strong one, for it is in a centre of influence. Nine villages are clustered about this centre, and they are rapidly growing in population and wealth. If they are ever to be entered by Methodism, it will be from Bar Harbor. Again, hundreds of young men and women come from other parts of the State to work here. Their natural preference is the M. E. Church. The edifice must be attractive and the services earnest, to win and hold them. The church is emphatically the people's church. No effort is made to win the pleasure-seekers. Other churches more to their taste exist especially for them. If they come to us—and many do—we give them a hearty welcome and Methodist doctrine. Many of this class get their first full impression of a Methodist Church here.

Our people are worthy of honor for their hearty support of all church work, and of aid because of their heroic effort to meet the necessity for better church accommodations. They will pay fully \$4,000 this summer toward the new church. This leaves \$8,000 to be provided before August, when we dedicate. So important do our Baptist friends consider Bar Harbor as a field for church effort, that the State Convention gave \$3,000 last year toward the new Baptist church. We cannot look to any society of our church to aid us in this work, but we do ask the stewards of our Lord's money to remember us in their use of the same. The question is: Shall this liberal people be crippled by debt, or free to help others?

I have no doubt you will pray for our success, as did a father recently for the conversion of the heathen. When he was done, his little son said, "Father, I wish I had your money." "What would you do with it, my son?" "I would help answer your prayers, father, for the heathen." Dear friends, pray for us, and help answer your prayers. Are any of you skeptical? We invite you to Bar Harbor. You cannot find a more beautiful place for your vacation. While here, see if these things are so, and help us in our work for the Master. To any one requesting it, we will gladly send a cut of the new church.

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REPLY TO PROFESSOR BRAGDON.

BY JAMES F. ALMY.

THE recently-published statement that our higher educational institutions are "free trade arsenals," was prompted, doubtless, because the public utterances of scholars seem to be the voice of the schools. They also appeal to our confidence because the schools represent our highest thought.

The principal of an eminent denominational school has published a free trade article lately in ZION'S HERALD, which does not seem to me either practical or logical. A good answer to his proposition is, that to apply his theory would speedily close his school because of the poverty which would come to his patrons.

"God's boundaries, wiped out by man," would suggest that earth's heterogeneous peoples are a vast commonwealth controlled by a common purpose. The Almighty upset that idea at Babel. His order is nationality and protection (*vide* the Pentateuch). Efforts to centralize power over the race beyond limits of consanguinity or mutual interest have wrecked all the great empires except England's, and the preludes to her final disruption opened in 1776. The causes of our separation from the mother country are a two-edged sword, cutting through the sophistries of empiricism and free trade. England prohibited manufactures in her colonies to compel them to buy from the home market. (See Judge Kelly's article in the *Forum*, February, 1888.)

We became a nation under the "natural order." A nation must have a policy, or it commands no respect from its people or the family of nations. If we abandon our protective policy, how shall we obtain the millions of money needed to sustain the beneficent government under which our learned essayist is able to maintain his school, and others (a vast system) like it, which do not and cannot exist in any other nation? Shall we resort to the odious English system of taxation, the extortion of tribute "from the cradle to the grave," with its humiliating espionage? What a bomb-shell the income tax would be in the free trade camp of American investors and professional people!

If we taxed manufactures, consumers would pay the tax in enhanced prices. The internal revenue tax on articles of luxury was a war measure, unjustifiable now, for it is discrimination, while a tax on evil trades raises a moral question to which a Christian nation has no reply.

Shall we have a tariff for revenue only? Not if the "commercial relations of nations" are to be free.

What is protection? A sacrifice (?) for the benefit of the common weal. It is a far-reaching question. The individual realizes that protection by society involves his responsibility as a protector in the social compact. Man is instinctively rapacious, but has learned from experience that to protect and to be protected conserves his highest interests. The products of the earth and sea are covered with the blessing of protection for their benefit, and incidentally for the benefit of man. "The order of nature" is not changed. The seals of Alaska are protected in their natural home, to prevent their utter extinction by free traders.

The policy of American industrial protection arises from a unique national idea which we, alone, have set up. I thank God that I am an American, because my country sets the value for her manhood and womanhood above all price; because she protects her citizenship from the rot of class distinctions, and declares that each one of her children shall be protected and stimulated to attain the grandeur of manhood. Until other nations do likewise, the hope of Adam Smith, Henry Clay or Senator Sherman cannot be realized, neither did they expect it would be. When the American standard of citizenship is established throughout the world, the commercial relations of nations will be free.

The wage men and women are a nation's standard of value. Labor is the principal cost of the world's products. The free trader (?) above the plane of labor must remember that when it is ill paid or languishes, the nation is in peril.

Our friend has often traveled abroad. He has rambled through the beautiful country of England; has heard the larks sing and seen the red poppies blooming in the wheat; the princely mansions of the rich embowered in stately parks where herds of dappled deer

sport beneath majestic elms (less than one hundred men are the principal owners of the land of Great Britain); but what of the men and women who toil in the fields? What are they paid? The stamp of serfdom is on form and feature. Even the wild quail and partridge have learned they can fly unimpeded among these people who have no rights. Can we recommend their "Tully-Tullians" for American villages, their wretched cottages for homes?

The great manufacturing centres and London are worse. "A factory inspector found a woman in the East End of London working sixteen hours a day making waistcoat buttonholes at the rate of five for two pence. A fur-cape maker said: 'I work from eight to eight and earn five shillings a week. I have nothing to do for six months in the year.' We cannot compete with such a national policy, for we cannot enslave Americans.

Thrice in our history has the free trade policy been tested, and each time we turned back from the verge of general bankruptcy.

Here is England's idea of free trade will us: A great commoner said in Parliament, while discussing the Oregon boundary in 1844: "This question is immaterial compared with that of free trade now being raised in America. If they decide in our favor, the United States become subject to us in respect of boundary lines. Our cheaper products will destroy their industries. Their people will wear the symbols of allegiance to us completely, that the hunter on this disputed territory will be clad throughout in garments of English cloth; the gun with which he shoots the game will be of English make, and the knife with which he flays it will be the mark of Sheffield on its blade." How does this compare with the robbers of the Rhine? The London *Times* recently said: "The only time England can use a Colt's when he emigrates to America and votes for free trade, as he almost invariably does."

Protection in America not only establishes high citizenship for all the people; it accomplishes three other grand objects: 1. It stimulates enterprise. The certainty of a fair market has filled the land with factories till the nation throbs with toil. Our own workers are too few, and the millions of Europe have come to help us, and to realize here what the Old World denies them, manhood and womanhood. 2. Protection stimulates American invention. We issue more patents than the rest of the world, and have developed its principal utilitarian ideas. Under free trade the inventive spirit of America would disappear. 3. Protection is no bar to competition. Hadly a manufacturing investment can now be reduced to pay six per cent. Competition has reduced returns in our manufacturing that has become a fraction of economy as to profit or loss. A fraction of one per cent. of the unit of product turns the scale either way.

Finally, it is clear that England, now alas among the nations as a free trader, may change her policy. A dozen letters in the London *Daily Telegraph* of August 20, 1888, complain in behalf of as many interests who suffer from competition with articles (some from America) imported free, and propose protection for these articles.

A CORRECTION.

MR. EDITOR: At this time, when the grand parliament of the M. E. Church is in session, reminiscences of former General Conferences are very naturally in order.

My attention has been called to your recent editorial on that of 1852. I felt a natural interest in your reference to the election of bishops which took place at that time. Yet allusion to the candidacy of my father, Dr. Webb, was not quite pleasing to me for several reasons. It seems to me that as a matter of history the only important fact is that Dr. Webb was a prominent candidate; but that Bishops Simpson, Ames, Scott and Baker were elected. The reasons for the failure of Dr. Webb to secure an election are of no time importance, but since a reason is assigned in your article, which I believe is not in accordance with fact, I write from a sense of filial respect and honor to make a correction.

All my father's sermons were carefully and conscientiously thought out; but it is undoubtedly true that his happiest pulpit efforts were extemporaneous, so far as his diction was concerned, when he was free to seize the inspiration of the moment and the occasion, and put forth in impassioned eloquence the massive argument and tender pathos of which those who knew him well know he was so capable. It was only on very rare occasions, and such as he thought for some reason specially important, that he allowed himself to write and read a sermon from manuscript, and quite likely it was a mistake for him to do so on the occasion you refer to; but I know that when he thought an occasion important, and prepared for it with all the care that a written sermon implies to one so conscientious as he was, he cannot be true that his sermon at the Hanover St. Church was, as you characterize it, "a sad failure."

That I am sure, was of small influence in deciding the election of the bishops. The true reason was that political management had already found its way into the affairs of the General Conference (and has not yet, I judge, wholly disappeared), and my father was not a politician and would allow no "wire-pulling," "log-rolling," or "trading" in his behalf, and hence he was defeated.

In this connection I may be permitted to say what I know to be a fact, that after the election, one of the presiding bishops said to my father that he had "received the greater weight of votes, if not the greater number." I do not know upon what authority rests the statement that my father never got over the shock of the disappointment. It is, in my belief, a wholly unwarranted statement. He continued in his work with all his former energy and zeal, in a manner that gave no evidence that he was the victim of disappointing ambition, till the infirmities of advancing years obliged him to withdraw from the active duties of the ministry after a service of nearly half a century. He was, in his day, one of the foremost men of his denomination in Maine, and would have honored the episcopate had he been chosen to that high office, and he honored every position to which he was called. All honored him who knew him, and who shall honor him more than his son, who has written this to detract no jot of honor from others, but that of that due him may suffer?

GEO. C. WEBBER, M. D.
Millbury, Mass.

Our Book.

THE HOLY LAND AND THE HISTORY OF SCRIPTURE ILLUSTRATIONS. By Cunningham. 2 vols., small quarto, half morocco, price \$2.00. The same bound in one volume, postage, 25c. J. B. Alden.

A good book description of the Holy Land is worthy of place by the side of the family Bible. It is so attractive to the eye, and so good in its information, that it is a book that no one who is interested in the Bible should be without. It is a book that is as fresh as the morning dew, and as full of life as the flowers of the field. It is a book that is as full of life as the morning dew, and as full of life as the flowers of the field. It is a book that is as fresh as the morning dew, and as full of life as the flowers of the field. It is a book that is as fresh as the morning dew, and as full of life as the flowers of the field. It is a book that is as fresh as the morning dew, and as full of life as the flowers of the field. It is a book that is as fresh as the morning dew, and as full of life as the flowers of the field. It

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A good book descriptive of the Holy Land is worthy of place in every home, by the side of the family Bible. Nothing else so attractive to Bible study, nothing else is so good an interpreter. The more than two hundred very fine illustrations, joined with the author's clear, vivid, picturesque, scholarly description and comment, make the reading almost better than a holiday journey through Palestine itself. Cunningham Geikie may be considered one of the most popular religious writers in our language. His latest works show no statement of brightness or vigor of mind. Despite Thomson, Oliphant, and other writers, his book is as fresh as a Joppa orange. He gives, with richness of style and vividness of word-picturing, a view of the Palestine of today, and the lighting-like insight into the past, illuminates the history that belongs to every spot of this old land.

THE BIBLE DOCTRINE OF INSPIRATION EXPLAINED AND VINDICATED. By Basil Maule, D. D., LL. D., Professor in Baptist Theological Seminary, A. C. Armstrong & Son, New York, Price, \$1.25.

Again this doctrine, which never remains interpreted permanently, is presented by a specialist of note. The Christian public give a warm welcome to every able and critical attempt to rightly formulate a theory of the inspiration. The author has said his work with a degree of satisfaction to himself, which is more than most theologians can do.

FROM LANDS OF EXILE. By Pierre Loti. William S. Gottberger: 11 Murray Street, New York. Received by De Wolfe, Fiske & Co., Boston.

This is a translation, prepared especially for the American reader, of this distinguished tourist's account while journeying in the lands of exile. His chapters are entitled: "Maké," "Obok," "The Death of Admiral Courbet," "Subterranean Temples," "An Old Salt."

HYPER PRACTICAL LESSONS IN THE USE OF ENGLISH. D. C. Heath & Co.: Boston and New York. Book 2.

The uses of the parts of speech are developed, and the formation of plurals and of possessives is illustrated by applied short selections given for study and for memorizing. The work will aid teachers as well as pupils. It is so arranged that even the inexperienced teacher will have no difficulty in awakening an interest in the subjects presented.

THE FIRST BOOK OF SAMUEL. By Professor W. D. Blake, D. D., LL. D., LL. D., Armstrong & Son: New York. Price, \$1.50.

Dr. Blake is so well and favorably known in America, that only an announcement of the publication of this volume by this reputable house is needed. It is a book of nearly 400 pages, reaching to the death of Saul. Dr. Blake is in an eminent degree the intuitive penetration of the exegete, and his style is fresh, free and vivid. It hardly needs to be added that he has kept pace fully and devoutly with the spirit of Old Testament criticism.

MY MOTHER'S ENEMY. By Lucy C. Lillie. Forster & Co.: Philadelphia. Price, \$1.00.

This may be termed a young novel, the characters for the most part belonging to that period of life just between the school-room and the parlor, while there is an agreeable mingling of American and English elements in the story. Many of the scenes are laid in the most beautiful portion of Devonshire, England, to which the American heroine goes unexpectedly, and where certain domestic discoveries concerning her mother's family are made. The tone of the book is fresh and wholesome, and the moral lesson conveyed, one which will strike home to many hearts.

WOMAN IN THE PULPIT. D. Lothrop Company: Boston. Price, \$1.

This is the title of a rare little book written by Miss Frances E. Willard, president of the W. T. U. of America. It may hold as to the merits of the case, he will find much material for reflection in this bold but kindly, bright and earnest volume.

THE BROKEN SWORD. By Winnie Louise Taylor. A. C. McClurg & Company: Chicago. Price, \$1.25.

The author dedicates this book to Edward Everett Hale with these words: "I can never estimate how much of all that led to the existence of this book is owing to you, dear friend, so unflinching was the inspiration of your sympathy and encouragement through the years from which these pages were gathered. There is just enough of the story to weave the volume interestingly together, with very much of wise philosophy, good sentiment and bright, genial life."

DISMISSING VIEWS IN THE HISTORY OF JERUSALEM. By Rabbi Solomon Schindler. The Temple Book Concern: Boston. Price, \$1.00.

The author is distinguished for his erudition, and now gives to the public, in book form, the series of popular and profound lectures delivered at the Temple Book Concern, the last series of the "Jerusalem Series." The mention of Rabbi Schindler's name gives an ample idea of the great historic value of his scholarly researches. "Moses and His Time," "Ezra and His Time," "Simon and His Time," "The Maccabees," "Rabbi Johanan Ben Saccal and His Time," "The Talmud," "Annan Ben David and His Time," "Saadia and His Time," "Abulhasan Jehuda Halevi and His Time," "Moses Maimonides and His Time," "Don Isaac Abrabanel and His Time," "Ruehlin and Pfefferkorn," "Joseph, Prince of Naxos, and His Time," "Joseph Karo, and His Time," "Baruch Spinoza and His Time," "Jonathan Eibeschütz and His Time," "Moses Mendelssohn and His Time," "Beverne and Heine and His Time," "Moses Metelior and His Time," "Rabbi A. M. Wise and His Time," and "The Present Hour."

The system of theology contained in the Westminster Shorter Catechism, OPENED AND EXPLAINED. Part I.—Belief Concerning God. By Rev. A. A. Wood, D. D., Part II.—Duty Required of Man. By Rev. J. Aspinwall Dodge, D. C. Armstrong & Son: New York. Price, \$1.

This manual is an endeavor, in the hands of able theologians, to supply the needs of ministers and laymen with a simplified statement of doctrine. The name of Dodge is all the guarantee needed for the manner of the execution of such a purpose.

SUMMER ASSEMBLY DAYS; or, What Was Heard, and Felt at the Nebraska Chautauqua. By Anna E. Mabin. With an Introduction by Rev. A. E. Dunning, D. D., Congregational Sunday School and Publishing Society: Boston and Chicago. Price, \$1.

The original Chautauqua, grown now to vast proportions, has given birth to many children. One of the brightest

and most promising of these is at Crete, Nebraska, under the direction of Secretary A. E. Dunning. Its course is quite complete, its instructors and lecturers are of national fame, and its attendance is quite large. The author of "Summer Assembly Days" gives us inviting glimpses into the Assembly, and causes her readers to see and hear what she herself saw and heard to such advantage. Her book will not only help teachers, but will interest the young and give them an impulse toward teaching in the Sunday-school.

HISTORY OF THE TEMPERANCE REFORM IN MASSACHUSETTS, 1813-1883. By George Faber Clark. Clark & Carruth: Boston.

This is an interesting history by one who writes largely from personal knowledge gained as a participant in the temperance movement. An excellent engraving shows the face of the hero reformer and author.

SONGS OF PILGRIMAGE: A Hymnal for the Churches of Christ. By H. L. Hastings: 47 Cornhill, Boston.

We are surprised at the versatility of this compiler and author. Many of these hymns are written by him. There is an introduction on music of several closely-printed pages, which reads as if written by a specialist in music. This book impresses us most favorably.

THE CHILDREN FOR CHRIST: Thoughts for the Home Life. By Rev. Andrew Murray, A. D. F. Randolph & Co.: New York. Price, \$1.25.

This is an excellent and timely volume. The American family is losing its sacredness and holy inspirations. Our children mature too fast, and take on, in too many instances, at an early age a feeling of irreverence. This book, faithful to the truth, and will receive a cordial reception, because of its worth and the principles which it seeks to inculcate.

Noble Deeds of Our Fathers, as Told by Soldiers of the Revolution, Gathered Around the Old Bell of Independence. Revised and adapted by Henry A. Watson. Lee & Shepard: Boston.

The young reader—indeed, older readers will like the stories—will be deeply interested in the story of Lafayette's return to this country, of reminiscences of Washington, of the night before the Battle of Brandywine, of the first prayer in Congress, of the patriotic women of that day, stories of adventure regarding Gen. Wayne, the traitor Arnold, the massacre of Wyoming, the capture of Gen. Prescott, and in other narratives equally interesting and important. Such a book at this time ought to be, and will receive a cordial reception, because of its worth and the principles which it seeks to inculcate.

THE WONDERFUL LAW. Anti-Infidel Library. H. L. Hastings: Cornhill, Boston.

To meet the increasing flood of infidel literature which deluges the land, H. L. Hastings, of Boston, has, since 1883, been engaged in issuing, in serial form, the "Anti-Infidel Library," a series of brief, cheap, pointed pamphlets. They have received the heartiest commendations from persons well qualified to express an intelligent opinion on this subject. The first number of this Library, containing "A Lecture on the Inspiration of the Bible," has had a circulation of more than five hundred thousand copies. It has been translated into many languages, and has been the subject of a fine order of literary merit, and the articles are written with special view to practical helpfulness for women. "The Uses of a Drawing-room," by Mrs. H. O. Barrett; "Something About Needlewomen;" and "The Latest London Fashions," are the specialties to which this number is largely devoted. Cassell & Co.: New York.

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The Woman's World for June, edited by Oscar Wilde, is an attractive number in illustrations and articles. This is really a magazine of a fine order of literary merit, and the articles are written with special view to practical helpfulness for women. "The Uses of a Drawing-room," by Mrs. H. O. Barrett; "Something About Needlewomen;" and "The Latest London Fashions," are the specialties to which this number is largely devoted. Cassell & Co.: New York.

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Education for May is a full and interesting number. Elizabeth Porter Gould writes with much interest of "School Life in China." "Education and Freedom," by General Thomas J. Morgan, describes forcibly the discipline of discipline in a public school. James Buchanan has a very clever and readable article on "Old and New Literature of Dreams." This young man uses a quill with a very brilliant point. We predict that he is to have a large place in letters in the early future. Here is a sample sentence or two: "I am astonished by the fact that mental elements in a dream are very much more intense and vivid than the same emotions when one is awake. Fear, for instance, is unspeakably fearful in a dream. Hatred, love, pity, sorrow, fairly storm in the soul. Dreaming, one is either always in paradise or in hell. Will science tell me why?" The editorial departments and miscellany are full and suggestive. 50 Bromfield St., Boston.

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PRACTICAL TALKS TO THEOLOGICALS.

Phillips Brooks spoke on a recent Monday afternoon to the students of the School of Theology, Boston University, on the "Real Relations between the Minister and the People." It was an earnest and eloquent talk, full of happy and helpful words, and breathing a most hopeful spirit. This was the closing address in the series of Monday afternoon talks which are given from the year-round of the students at what is called "The Students' Hour." Many of the most prominent clergymen in the city have given their services at these meetings. Among them this year have been Messrs. Foster on two occasions, once on "Elements of Success," and again on "Our Church Policy and the Functions of the General Conference." Bishop Andrews on "Clerical Habits," Bishop Malleson on "Reasons of Faith," Rev. W. N. Broadbeck on "Revivals," Dr. Cross of South America on "Methodism and South American Questions," Dr. Alexander Mackenzie, of Cambridge, on "The Preacher and the Times," Dr. George Lansing Taylor, of Brooklyn, on "Personal Reminiscences," Dr. A. J. Gordon, on "Methods in Bible Readings," Dr. Dorchester, on "Religious Perils of the Cities," Dr. David Gregg, on "The Minister of the Future," and Dr. Frederick Woods in one of the most brilliant and inspiring addresses of the year, on "The Essential Preacher." This course is especially appreciated that given last year in which Henry Ward Beecher, Bishop Paddock, Dr. Withrow, Joseph Cook, Mark Trafton, Dr. J. W. Hamilton, and Dr. Duryea were among the speakers.

Besides these, the students have had this year four lectures on "The Preacher in his Various Relations," by Chancellor J. R. Vincent, and a series of a week's lectures by Dr. Thoburn on special missionary topics, and missionary conferences with lectures by Drs. Baldwin, Hart, and Mudge, returned missionaries from China and India. There have also been talks from Dr. Parker, president of the Baptist College at Randolph, Vermont, and from Dr. William Elliot Griffiths, the author of "The Mikado's Empire."

These lectures have been a very helpful addition to the regular curriculum. They are really equivalent to a new lecture series in practical homiletics of the most valuable sort, and if yearly published in book form, they would doubtless form a valuable collection as many of the best of the annual series of the "Lyman Beecher Lectureship" at Yale.

OLIVER HUCKEL, Sec.

ALUM BAKING POWDERS.

A List of those most prominently sold.

The following are the names of some of the baking powders published by the public authorities as being made from alum:

Kenton, Davis, Silver Star, Forest City, One Spoon, Patapack, Empire, Gold, Veteran, Cook's Favorite, Sun Flower, Jersey, Golden Sheaf, Buckeye, Peerless, Crown, Wheeler's, Carleton, Gen, Zippi's Grape Crystal, Geo. Washington, Fleur de Lis, Feather Weight, Daisy.

There are doubtless many other brands of alum baking powder besides those so far examined and named by the authorities. Most of the baking powders sold in bulk, by weight, and all with a gift or present, are said to be of this description.

Prof. H. A. Mott, United States Government Chemist, says: "In my opinion the use of alum as a constituent of a baking powder should be prohibited by law."

Horsford's Acid Phosphate.

It relieves the prostration and nervous debility.

THAT THIRD FEELING Afflicts nearly every one in the spring. The system having become accustomed to the bracing air of winter, is weakened by the change of season, and readily yields to attacks of disease. Hood's Sarsaparilla is just the medicine needed. It tones and builds up every part of the body, and also expels all impurities from the blood. Try it this season.

THEY DID IT.

What? Cured among others the following. They write: "My child, a year old, was afflicted with a severe case of whooping cough. I tried every remedy, but nothing seemed to do any good. I then purchased Hood's Sarsaparilla, and after using it for a few days, the cough ceased, and the child was cured. I am now able to give you a hearty thanks for the good you have done for my child. I am, Sir, your obedient servant, J. F. HOSKINS, 15 Bowdoin Street, Boston, Mass."

At the same time, I am glad to say that my child is now in perfect health, and is able to play and run about as usual. I am, Sir, your obedient servant, J. F. HOSKINS, 15 Bowdoin Street, Boston, Mass."

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E. ST. JOHN, E. A. HOLBR
Gen'l Manager Gen'l Tkt. & Pa
CHICAGO, ILL.

The Family.

BUILDING.

Souls are built as temples are—
Sunken deep, unseen, unknown,
Lies the sure foundation-stone.
Then the courses framed to bear
Lift the cloisters pillared fair.
Last of all the airy spire,
Scaring heavenward, higher and higher,
Nearest sun and nearest star.

Souls are built as temples are—
Inch by inch in gradual rise
Mount the laved foundations.
Waiting questions have their day,
Kings arise and pass away.
Laborers vanish one by one,
Still the temple is not done,
Still completion seems afar.

Souls are built as temples are—
Here a carving rich and true,
There the image of a saint;
Here a deep-bellied pane to tell
Sacred truth or to inspire,
Every little helps the much,
Every careful, careless, touch
Adds a charm or leaves a scar.

Souls are built as temples are—
Based on truth's eternal law
Sure and steadfast, without sway,
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing leads to grace,
Every hard thing lends a grace,
Every hand may make or mar.

—SUSAN COULIBER, in Sunday School Times.

HER PRAYER.

BY LILLIAN GREY.

"Oh, how I long to see the spring,
And hear the happy wild birds sing,
To feel the south wind on my face,
And see the violets in their grace!"

"If I can live till spring," she said,
"I may be strong enough to tread
The grassy paths o'er plain and hill,
And feel new life my pulses thrill."

"I love the flowers so," she said,
"And nature's glories round me spread;
If winter only would take wing—
I shall be better in the spring!"

"Dear Lord, revive my drooping head;
I am so young—so young!" she said;
"I long to live. Oh, may the spring
To me new life and pleasures bring!"

The wind-flowers bloom in sheltered nooks,
The violets by the rippling brooks.
The birds sing here from hedge and tree,
The spring is here! But where is she?

The south wind gently rustles by,
In the soft blue cloud-fleeces lie;
Along the slopes the white lambs go,
But where is she who loved them so?

Dear child! her wishful eyes are sealed
To all the grace of life and field;
Beneath the grass she longed to see,
She lies and slumbers peacefully.

We brushed her hair in shining strands,
Placed flower-lilies in her hands,
Gave her to God, whose tender care
In his own way fulfills her prayer.

Perchance she sees the immortal flowers,
And walks in greener fields than ours,
Beside his river's shimmering tides,
"Where everlasting spring abides."

AN OLD HEAD-STONE.

[Here lies the body of Adelaide—born June—th, 1820;
died on her wedding-day, May—th, 1887.]

Here she lies—Adelaide;
Here has lain for many a year—
Years so many that I trace
On the mossy stone's gray face
Scarce her name who was so dear—
Loved and loving Adelaide.

Bride, not wife, was Adelaide;
Bitter were the tears that fell
On the fair and girlish face
Smiling through the bride's lace;
Whose the kisses, none can tell.
Now who weeps for Adelaide?
Adelaide, sweet Adelaide!

By this dank, neglected stone,
By the rank and noisome weed,
Where each wandering breeze of fate
May the sequel plain be known—
Long-forgotten Adelaide!

Adelaide, blessed Adelaide,
Who can mourn thy early fate,
Since the way with thorns is set,
Love grows cold, and friends forget,
And the end comes, soon or late—
Better so, young Adelaide!

—JULIA SCHAEFER, in Independent.

THOUGHTS FOR THE THOUGHTFUL.

There is a machine in the Bank of England which receives sovereigns, as a mill receives grain, for the purpose of determining whether they are of the right weight. When they pass through the machinery, by unerring laws, throws all that are light to one side, and all that are of full weight to another. That process is a silent but solemn parable for me. Founded as it is upon the unchangeable law of the universe, it affords the most vivid illustration of the certainty which characterizes the judgment of the great day. There are no mistakes or partialities to which the light may trust; the only hope lies in being of standard weight before they go in. —Wm. Arnot.

The word "pattern" in the original, is expressive—a pattern from which endless copies may be taken. You have heard of stereotype printing; when the types are set up they are cast—made a fixed thing, so that from one plate you can strike off thousands of pages in succession, without the trouble of setting up the types again. Paul says, "That I might be a plate never worn out—never destroyed; from which proof impressions may be taken to the very end of time." What a splendid thought, that the apostle Paul, having portrayed himself as the chief of sinners, then portrays himself as having received forgiveness for a grand and specific end, that he might be a standing plate, from which impressions might be taken forever, that no man might despair who had read his biography. —Dr. Cumming.

To young people the idea of death is repulsive. It is natural that it should be so. They are strong, vigorous and hopeful. The most of life lies before them. They have studies to pursue and work to accomplish. They expect to grow and know and achieve. Why, then, should they take kindly to the idea of death, or be looking around to find a pleasant spot to be buried in? Now there are morbid young people who sing sentimental hymns about the grave, and who sometimes in uncomfortable moods wish that they could leave this world. But these are very foolish and not really young people. Life is better than death. And they are best prepared to live who are best prepared to die. Our young people need to be taught that death is not the end, but that they may apply their hearts unto wisdom, and to think of the far-away hour when they shall lie down in old age to sleep their last sleep, and so to form habits, build up character, and make reputation that at death should they be lamented, and after death remembered with affectionate gratitude for the good they have wrought and for the blessed influence they have left behind. We shall never forget the placid face of our beloved Bishop Simpson as he lay in the catafalque in Arch Street Church, Philadelphia. His repose seemed to be perfect. Men of distinction looked with admiration and with tenderness

upon his pale and noble face. He had lived long, had served humanity faithfully, and kept a pure record, had won souls by the thousand to a higher life, and never did death seem more attractive and a pure life more desirable than when we looked for the last time at the calm face of our venerated Bishop. Dear young reader, live on, live long, live well, but live all the while so that at death you will look backward with pleasure and look forward with joyful triumph. Let your present work—in school, at home, in the shop—let all the recreations of your young life be conducted in the interest of personal strength and purity, and with your death-bed, your funeral, and your everlasting destiny in view. —Bishop Vincent.

The day will come when men have grace
To know themselves, and sometimes take
A humble task, a lowly place,
And use it well for honor's sake.

The day will come when men shall know
That goodness only can be great,
That no man can be mean and low
Whose nobleness is his estate.

The day will come when men shall serve
One Master, Christ, and own Him King,
And unto Him, without reserve,
Their lives for sacrifice shall bring.

The night is dark, the time is late;
We strive and struggle and endure;
So much we pray, so long we wait,
Oh, happy day, be swift, be sure!

—Marianne Farningham.

We cannot too firmly hold, or too profoundly feel that an unbroken continuity of supplies of His grace—unbroken and bright as a sunbeam, reaching in one golden shaft, all the way from the sun to the earth—is His purpose concerning us. He who gives is ever pouring forth His own self for us to take, and there is no limit to our reception but to our capacity and our desire, nor any reason for a moment's break in our possession of love, righteousness, peace, but our withdrawal of our souls from beneath the Niagara of His grace. As long as we keep our poor vessels below that constant down-pour, they will be full. It is all our own blame if they are empty. Why should Christian people have these dismal times of deadness, these parentheses of paralysis? As if our growth must be like that of a tree with its aiterations of winter sleep and summer waking? In regard to outward blessings, we are, as it were, put upon rations, and that He gives us as we gather. There He sometimes does, in love and wisdom, put us on very short allowance, and even now and then causes "the tide to yield no more." But never is it in the higher region. There He puts the key in the storehouse into our own hands, and we may take as much as we will, and have as much as we take. There the bread of God is given for evermore, and He will in uninterrupted abundance that the meek shall eat and be satisfied. —Dr. MacLaren.

THE FLOWER MISSION.

BY VIRGINIA FORRESTER.

THERE is at least one particular in which woman's philanthropic work is different from that of men. It is the power which woman possesses of bringing great significance and usefulness out of small things. In the work of the Missionary Society it was the women who thought to collect barrels of clothing and send into destitute parts of the country. In the temperance reform woman has entirely outdone man in the manipulation of small forces. Men would never be found at the polls distributing coffee and lemonade, hoping thereby to remind men of their homes and to secure their votes against the evil threatening to destroy their wives and children. It was the W. C. T. U. women who first went to fairs and expositions to set up cold-water booths in the face of saloons. Women as a class are willing to employ the most unpretentious means if thereby they can save or help some soul.

It required the delicate sense of woman to discover that flowers could be used to send messages of hope and cheer, and to raise the thoughts of wicked men into higher planes. Although flowers are as old as the world, yet so far as we know no man ever established a Flower Mission. It was an invalid lady shut in at home away from active duties who first formed the idea of the Flower Mission. Having been accustomed to positive ways of helping others, she felt more deeply the life of suffering and seclusion thrust upon her, and determined that although she was an invalid, still she would not become a zero in the working forces of the world. Finally the idea of the Flower Mission came into her mind, and she began to employ her time in that direction. It was not long before bright bunches of flowers were carried from her sick-room to a certain boarding-house near at hand, where they were distributed among working-girls. The result was, that in a few months these girls, previously without friends, came under the special knowledge and care of this Christian lady. In many cases the flowers found their way to the girls' hearts, and made it possible not only to brighten their lives, but even to inspire them with wistful aims.

The organization is entirely in the hands of women. There is no restriction of age; all, both young and old, can find something to do in this department. Flowers can be obtained by almost any one and sent on their mission of love. The abundant growth of flowers is an emblem of the universal favor with which this method of helping others should be received. It is not essential that one should have costly flowers from the greenhouse in order to convey sympathy in time of sorrow. There are wild flowers, beautiful and in the country ways of access to all, which express as much love and kindly feeling as hot-house roses. The arbutus, the daisy and the wild rose may all be employed in expression of good-will. It is the spirit that these many-headed petals carry with them rather than their costly magnificence which is significant in the eyes of the receiver. No person of any genuine sensibility values a gift merely because it adds something to his stock of possessions. Gifts are love and kind feeling in tangible form; it may be flowers as well as anything else, provided that the right feeling accompanies them.

The real meaning of this thought is seen in the experience of a young lady about to graduate from school. When she was coming down from the platform, after having read her essay, the usher approached with his hands filled with flowers. She took them, sat down and began to examine the cards which they bore. She found a small bouquet of common flowers tied with a faded blue ribbon and accompanied by the name of a little girl whom she had previously befriended. Among all the flowers that she received that day, none were so expressive as those that came from this child who had unconsciously contributed more than all the rest. It seemed very beautiful to the young lady that a child so young and poor should remember that her friend was to graduate, and think to express

her thankfulness for a past kindness in this appropriate way.

One need not remain many hours at the Flower Mission to discover that hearts are actually made glad, and that nobler purposes are often given, by gifts of flowers. It is open eyes and thoughtful minds that we need to make us see the comfort which it is within our power to bestow. The benediction of flowers is like soft music to the weary soul, all the sweeter because it is a blessing within the reach of every one to be conferred upon the lives of others. A lady who was principal of a school came one day with a bouquet of white flowers and gave them to a poor girl. The flowers in themselves were only a trifle, but they cheered the heart of the weary worker and strengthened her to meet fresh difficulties. It helped her, as few things could, to know that this lady whose life was so full of care still had some place in her heart for others who were tolling almost without hope.

In one of our New England colleges there were two young ladies, classmates. One was quick to learn and never behind her class; the other was slow and always in the dark about her lessons. For several days the latter was out of class, and her absence was noticed by her bright friend, who immediately surmised the difficulty. "Kate is discouraged," she said to herself as she went out of class. "Now what can I do for her?" She thought of the Flower Mission, and exclaimed: "Oh, I know! When I go for a walk this evening, I'll step round to the greenhouse and get Kate some pansies and carry them to her." She did so, and had the satisfaction of seeing the eyes of the tired girl brighten as she put the pansies into her hand. It was the thoughtful act of a King's Daughter in Christ's name and for His sake.

Besides these retired expressions, there are also more public and inclusive methods employed. At teas and receptions ladies sometimes arrange small bouquets with some sprigged quotation written on a card and attached to the flowers. Great good has been known to result from such efforts as these. The quotation sometimes causes young men to stop and think, opening the way to give them more definite assistance. Many churches have active committees of young ladies whose duty it is to find out any persons in the church who are ill and carry them flowers. The members of Flower Missions often visit prisons and hospitals, carrying large quantities of flowers for the inmates of these institutions. Perhaps this may seem an insignificant act to people who have the privilege of moving about unrestrained by prison bars and free from the effects of wasting sickness. But let a strong man be shut out from active employment where there is no other alternative but long and anxious waiting, and then, if never before, he will learn the full value of a gift of flowers. Then his heart will be capable of responding to the feeling of love and sympathy, and he will never wonder again what reason women have for going through the street with baskets of flowers to give away. There are more suffering and loneliness than we realize all about us. Sorrow and want must touch our own lives before we can fully understand how many other hearts are in need of comfort.

Amid all the disheartening accumulation of wrong on every side, there are multiplied ways of doing good coming into existence. Of these methods many, like the Flower Mission, are the thought of woman, and are largely in her hands. For this fact women ought to be grateful. They ought, as most of them do, to avail themselves cheerfully of these quiet but definite ways of shedding light upon the paths of others. Women have these secluded and unobtrusive means of working which men would not have the patience to study out and follow. It belongs to women to try to discover these avenues of work, and give themselves heartily and untiringly to work for others. A true-hearted woman never scorns any opportunity, however humble, of helping others. She is ready at any cost of personal pride to carry joy to another heart. Who shall say what will be the aggregate of the labor of faithful ones?

Smith College, Northampton.

THE EDUCATION OF THE CORPUSCLE.

"THE future of preventive medicine," said Prof. Ray Lankester, in the fascinating lecture which he delivered recently at the London Institution, "is the education of the white blood corpuscle." A corpuscle is a minute cell of protoplasm which floats in the human blood. This minute creature eats and lives and flourishes and dies almost like a human being. Its special function, said the lecturer, is to eat up the poisonous element which finds its way into the blood. When a wound heals, it is because these indefatigable corpuscles have found their way to the sore, and have eaten away the injured part. When bacteria get into the system the duty of the corpuscles is to go for them and eat them up. If they succeed, the patient recovers. If they are out of appetite, or the bacteria are too tough a morsel for them to attack, the patient dies. Sometimes, with unconscious heroism worthy of Quintus Curtius, they purify the bodies in which they live by eating up poisonous particles and then ejecting themselves, thus sacrificing their own lives. But such heroic self-immolation is not necessary if you educate your corpuscle. His education proceeds by inoculation. By accustomed your protoplasmic cell to a low diet of mildly poisonous matter, such as the vaccine lymph, it becomes acclimated, as it were, and is strong enough to eat up without inconvenience the germs of small-pox, which would otherwise prove fatal. It is these invaluable corpuscles which enable a confirmed arsenic eater to swallow with impunity a dose sufficient to kill six ordinary men, and Prof. Lankester is of opinion that he can be trained so as to digest the most virulent poisons and deal with a great number of diseases.

What a wonderful picture is this, a kind of scientific realization of the old Persian doctrine of the eternal feud between Ormuzd and Ahriman. In every vein in our bodies rages the deadly strife between the Evil principle and the Good, between the protoplasmic corpuscle of life, and the poisonous bacteria of death. Nothing that the unregimented imagination of Ariosto, or of even Tasso, pictured exceeds in wonder and in magic horror this vision of an Armageddon in our life's blood, in which fierce and availing knights of protoplasmic life are ever swooping down to slay and to devour the Paynim soldiery of the poison germ. The battle of life is thus no mere

phrase, nor is its literal meaning solely to be confined to the struggle for existence among highly-organized and sentient beings. It begins far further back. In the infinitesimally minute world revealed by the microscope, as much as in the wide campaign of modern war, there is ceaseless war, unending strife. Struggle is the law of life. Everywhere, even in our own heart's blood, eternal vigilance, prompt resistance to hurtful intruders, ruthless destruction of evil, are the conditions of existence. Life depends upon the readiness of the corporeal to destroy the germ. —London Pall Mall Gazette.

ABOUT WOMEN.

—The women of Denver, Col., voted very generally upon school questions at the recent election.

—A Brooklyn young woman has a beautiful and curious table cover in stripes of white and golden brown. It is woven of the shorn hair of her St. Bernard dog.

—Queen Christina, of Spain, was to unveil a monument to Christopher Columbus, June 1.

—Mrs. Grant has received \$411,000 as her share in the profits of Gen. Grant's memoirs, of which \$10,000 sets have been sold.

—New York girls have taken to wood-carving, and already there are several professional teachers of the art in that city. It is hoped that this will prove a new and remunerative occupation for women.

—A memorial to the late Danish Maria Crank is to be erected in Tewkesbury Abbey, as Tewkesbury was the home of her world-famous son, "John Hallifax, Gentleman." The memorial will take the form of a marble medallion.

—Ada Augusta Draper has left \$25,000 to the New England Hospital for women and children, and an equal sum to Boston University. The *Woman's Journal* says: "This is a good example. It is far better for a woman to divide her wealth between a woman's hospital and a co-educational university than to bequeath it to some college which does not admit girls."

—Miss Mary Grant, the Scotch sculptress, has five pieces of sculpture on exhibition at the American Art Galleries, New York.

KING'S DAUGHTERS MEET.

HUNDREDS of women hurried down Fiftieth Street yesterday afternoon (May 21), filled the hall of the Young Women's Christian Association building, stood in the aisles, packed the gallery, seated themselves on the stairs, crowded the vestibule and library, and waited in line on the sidewalk, and hundreds of women crowded up to the doorway, looked in upon the sea of faces and turned disconsolately away. At the doorway a lady waited to give admittance to the hall, which was granted at the gleam of a silver cross or the whisper of the watchword, "In His Name." Little children with long fluttering curls and sweet, bright faces, ladies and white-haired grandmothers with wrinkled faces, beautiful women in perfumed garments of lace and silk, and women in faded dresses and with care-worn faces, school girls with packages of books under their arms and with a soft tenderness in their eyes, and working girls whose cheeks are leached through experience not easily forgotten, mostly unlike in all save this, that old or young, rich or poor, high or low, each wore upon her breast a tiny silver cross, tied with a knot of purple ribbon.

On the platform cool white lilies lifted up their faces among the leaves of slender palms, while in the center, high above the rest, a large Maltese cross of purple velvet bore the letters "I. N. X." Near the cross stood Mrs. Bottom, the president of the King's Daughters, and around her among the feathery palms gathered Mrs. M. L. Dickinson, Miss Helen Hamersley, Mrs. Irving, Miss Libbey, Mrs. F. Payson, Mrs. Cortland de Peyster, Mrs. J. F. Ruggles, Miss Schenck, and Mrs. Davis of Boston.

For a moment every Daughter of the King bowed her head in silent prayer, and then after a brief and eloquent petition from Mrs. Davis, they lifted up their voices in the King's Daughters' song:

Going forth on gentle errands,
As the Master went before;
Light the little cross we carry,
Heavy was the cross he bore.
But the little cross we wear,
Thus we share the Master's shame,
Thus His royal glory wearing,
Marching onward "In His Name."

Lift we now the weary burdens,
Smooth away the mark of care,
To the favored, aching pillow
Bring the tenderness of prayer.
Even in a world of sorrow,
Singing of hope to ours to frame,
Lo, king for a brighter morning,
Marching onward "In His Name."

Day by day to high and lowly
The Master went before;
Consecrated gladly, wholly,
Jesus Christ we try to live.
Till we reach the home of beauty,
Where the seraph raptures flame,
Love shall arm our souls for duty,
Marching onward "In His Name."

A brief address was made by Mrs. Bottom explaining the spiritual position, aim, and work of a Daughter of the King, after which Mrs. M. L. Dickinson spoke of the history, growth, and work of the King's Daughters. She likened their origin to the rising of a little stream in a heart high up in the mountains of goodness and grace, which, as it came dancing down the hillside, was joined by nine other little streams, fed by little rivulets, which in turn were replenished by rills and tributaries until the streams have all united and formed a mighty river, which goes surging and singing through the land with the music of many waters, and which may in time broaden and deepen, and expand into a vast ocean, which shall sweep away all evil. "In His Name."

Again she compared the growth of the order to the Grecian ceremony of obtaining the sacred fire in Jerusalem. Each year from the altar of a little church at a stated time, this fire bursts forth, and on the day appointed the church is crowded with devout pilgrims, each bearing aloft an unlighted candle. When the flame bursts forth those nearest the altar light their tapers, and, turning, light those behind them; those in turn light others, and so on until the church is a blaze of light, and each man has a gleam of the sacred fire, which he bears with him to his home and never allows to die out. So the gleam of the silver crosses are flashing out here and there, one kindling its light from another, until in the United States there are already 20,000 King's Daughters wearing the silver symbol.

From May 1 to May 19, inclusive, she explained, there have been received by the secretary of the society 17,935 letters—an average of 100 letters in each mail. With a view to lessening the work of the Central Council, each State is to be organized into a separate society, having its officers and council affiliating with the Central Council, and when a given number of them are engaged in the same kind of work they are to be organized into a chapter, having its officers, who shall report to the Central Council. The badge shall be only the silver cross, not a gold cross, but a diamond cross, not a wooden cross, but a silver cross, and the only real King's Daughter comes from the depot under Miss Libbey's charge.

Mrs. Dickinson further said that the King's Daughters are to have a paper published once each month, which shall be the organ of the society, answering all queries, reporting all occurrences, and suggesting different kind of work to be done and containing matter of interest to the society. As for the work of the King's Daughters are doing, there are now organized, Sisters' Tens, Mothers' Tens, Widows' Tens and Old Maids' Tens, Happy Workers' Tens—motto, "How happy is our lot," and, strange to say, the Happy Tens are sick in bed—all chronic invalids. Then there are the Sunbeam Tens of little ones, whose motto is to keep the wrinkles off mothers' faces, Love Tens, and Hold-the-Tongue Tens. The King's Daughters are now working for home and foreign missions, educating men for the ministry, engaged in hospital work, fruit and flower missions, kindergartens, day nurseries, colored homes, tenement houses, fresh-air beds, and countless small kindnesses which add as much to the sum of human happiness as greater charities.

A brief address succeeded these interesting remarks from one of the King's Sons, who was the only gentleman present. There was, too, an impassioned invocation to the King's Daughters from Mrs. Davis.

At the close the King's Daughters' Hymn was sung by the large audience. —New York Sun.

ART NOTES.

—Twenty-one enormous paintings by Paul Philippoteaux, illustrating the Civil War and the career of Gen. Grant, are on exhibition at the Twenty-third St. Tabernacle, New York.

—A vellum manuscript of the sixteenth century has lately been added to the Lenox Library, New York. It was executed for Pope Paul III., and contains six paintings, by Giulio Clovio.

—The Layton Art Gallery, Milwaukee, the gift to the city of Mr. Frederic Layton, was opened to the public, April 5. The building and grounds cost \$100,000. Mr. Layton has endowed it with \$100,000, and given pictures for it to the value of \$5,000.

—An exhibition of work by American women-sculptors was held at the Union League Club from April 12-21. It consisted of about 500 plates, most of which had already been shown at the Boston Museum of Fine Arts.

—Miss Jane Stuart, the daughter of Gilbert Stuart, died at Newport, R. I., on April 28, at the age of nearly 80 years. Miss Stuart enjoyed some reputation as an artist, and her copies of old portraits were quite famous.

—The Art Amateur for June says: "As exquisite an object of porcelain as can be found in this or any other country is a slender little lavender biconcave vase in the cabinet of Mr. Thomas B. Clarke, bearing the seal mark of Yung Ching. This is one of the finest, and the piece is absolutely perfect in form, color and glaze. That such a delicate, fragile object should come down to us, after nearly two hundred years, without a flaw or scratch of any kind, shows with what care the Chinese and Japanese guard their ceramic treasures; and it reminds us, too, of what has often been said as to the imperishability of the work of the potter."

—One cannot be too particular about drying thoroughly every piece of decorated ware before sending it to be fired, even if the kiln is in your own house or city. A clean oven is the best for this, but if that is inconvenient, use an alcohol lamp. If one holds the china carefully, turning it all the while over the flame and heating all parts equally, there is no danger of breakage. If the china is to be sent to a distance, pack it with plenty of soft paper in a wooden box. Should the china return to you rough, do not be disturbed; it is no fault of yours or of the firer. Select two pieces of very fine sand-paper, rub them together to take off the sharpness, and then polish the painting with the smoothest piece, and the roughness will disappear. This, however, is a delicate process, and rashly performed might ruin the glaze. In most potteries this is always done, being considered, in fact, a part of the process of firing. —L. STEELE KELLOGG, in Art Amateur.

The Little Folks.

THE WONDER-BALL.

DORA lay on a bed of pain. The active, frolicsome girl had suddenly been doomed to the shaded light, the tedious quiet, and the physical suffering of the sick-room. A fall on the ice while skating had done the mischief. It was very hard, harder because of her full health and high spirits, for she missed the fresh air, the company of her mates, and the world's bright things generally.

"Poor gay bird," the doctor said, "she has a broken wing, indeed. She will flutter and struggle for her freedom for a while, but, by and by, she will be patient and make the best of it."

By degrees the extreme pain grew less, and that was a relief. To have the curtain lifted a little and a chink of light let in, was another step in advance; then her brother was allowed to see her, then a friend or two for a few minutes at a time. This was encouraging, but very slow.

"Is the skating good yet? and do you have lots of fun?" she asked wistfully of the two little friends who had come in to sit a half-hour with her after school.

"Oh, lots of fun! How do you bear it, lying here all day?" said Alice. "It must seem fearfully long and dreary."

"It does, sometimes," sighed Dora. Then brightening, "But mamma has promised me I may invite some of the girls to tea if I keep on gaining. I have always had the promise of a party when I was twelve years old, and that will be in two weeks."

"Can you get up and stand on your feet then?" cried Alice, joyfully.

"Oh, no! but I can see the rest play, and know about the supper, and I am to have as many girls as I am years old."

Caryl saw something peeping out from under Dora's pillow.

"What is it?" she asked.

"I've been learning to knit," said Dora, "and there's nothing amuses me so; it's almost better than stories."

"They examined the pink and blue strip she spread out before them on the white bed-cover, and asked what it was for."

"Nothing," she said, "only just to be busy."

"Why don't you knit an afghan?" asked Caryl, who was an industrious, house-widely girl. "I know a lovely stitch."

"I shouldn't know what colors to choose—or anything," said Dora; "and I would take so long."

rest to the society. As for the work of the King's Daughters are doing, there are now organized, Sisters' Tens, Mothers' Tens, Widows' Tens and Old Maids' Tens, Happy Workers' Tens—motto, "How happy is our lot," and, strange to say, the Happy Tens are sick in bed—all chronic invalids. Then there are the Sunbeam Tens of little ones, whose motto is to keep the wrinkles off mothers' faces, Love Tens, and Hold-the-Tongue Tens. The King's Daughters are now working for home and foreign missions, educating men for the ministry, engaged in hospital work, fruit and flower missions, kindergartens, day nurseries, colored homes, tenement houses, fresh-air beds, and countless small kindnesses which add as much to the sum of human happiness as greater charities.

"We'll make one; we'll make one!" cried Alice. "Won't poor Dora be delighted?"

An afternoon was set for the knitting, and after school a flock of the twelve girls who had received Dora's invitations to her birthday tea-party met at Caryl's house, where it was the most experienced one, had been asked to lay the wool.

Each had a little box with her card tied upon the top with a ribbon. Caryl had chosen one of the brightest, most attractive colors, and by the time they were all wound, the gifts enclosed, it made a ball almost as big as a bushel basket.

"How shall we carry it, and where will she keep it?" cried one.

"Mamma has a large scrap-basket she says we may have," said Caryl. "I'll put my ribbons on the handles and make it look festive. Bob will take it over for us, he said."

Bob was gaining fast of late, and she could not leave her bed, she had great pleasure and diversion in the birthday preparations. When the hour for the party arrived, her little friends came in a body, bearing the wonder-ball between them. Dora looked more the highest self than she had looked in weeks. She was dazzled and delighted with the thought of having a series of unknown presents ahead.

"I suppose I'll get about one a week, it will work hard," she said.

"More than that if you like to knit as well as I do," said Caryl.

"I surely shall like to now. I can hardly wait to begin."

There was a pair of white ivory needles stuck in the ball, and while the other children played games, Caryl took a seat by the window, set up the knitting, and showed her how to begin. It was a very pretty stitch, and she forgot about her helplessness while she practiced it. The party was pronounced delightful, but when the guests were gone they left behind them a wonderful source of pleasure.

"The very name sounds as if it came from fairy land," said Dora.

The bit of knitting Caryl had set up, began to pattern, and the next day she began upon the highest in earnest.

"I lay awake in the night and thought what I could do with it when it's done," she said to her mother. "You know poor little Billy Ryan. She is worse sick than I am, and of course can never walk, since she is paralyzed. If the girls think it right, I shall give it to her."

The first present that unwound, after many busy stitches, was a beautiful gold thimble. It had Caryl's name on the card.

"She's not a little bit lazy," cried Dora, holding it up, delighted.

According as its little owner was industrious or idle, did the wonder-ball unroll its treasures. Each had a surprise of its own; in one was a loving note; with another was a bit of original verse; with another a painted card. It lasted weeks and weeks, for Dora's mother would not allow her to confine herself so closely to the knitting. By the time the gift was unwound, she had so gained strength that she could sit by the window and watch for her friends' visits. The wonder-ball helped her join the strips and make the fringe, and the day Caryl's brother came to carry her for her little Billy Ryan for her birthday present, Dora took her first step since her fall.

"I wish everybody could have as good a time being sick as I have had," she said. "The doctor thinks

The Week.

AT HOME.

— There was a decrease in the public debt during May of \$1,618,695.96.

— Assistant Pastor S. B. Halliday of Plymouth Church has sent in his resignation.

— President Cleveland and other distinguished people attended the memorial exercises in New York and Brooklyn.

— The Prohibitory National Convention met at Indianapolis. General Fisk and Dr. Brooks were nominated.

— Barrels of oil and gasoline exploded at Frederick, Md., during a fire, fatally injuring five persons and hurting ninety others.

— A large meeting of Chicago Irishmen was held to protest against the papal receipt.

— Luther Holman unexpectedly pleaded guilty to the charge of conspiracy to murder his sister, and was sentenced to the House of Correction for two years.

— The woman suffrage anniversary meeting at Music Hall was attended by over 1,000 people. The addresses were full of earnest enthusiasm and encouragement.

— Mr. Blaine wrote to Whitehall, N. Y., saying that he could not take the nomination for the presidency.

— Democratic members of the House Ways and Means committee are not satisfied with some of the caucus changes in the Mills bill, but will support them for the sake of the measure. The free list changes affect the duties about \$2,000,000.

— Secretary Fairchild has appointed Captain Edward Burgess of Boston to be president of the board of life-saving appliances, vice Captain R. Babcock, deceased. Captain Burgess is well known as the designer of the champion racing yacht "Puritan" and "Mayflower." He has accepted the office.

— The Legislature was prorogued at 11:15 p. m. on the 29th ult. Governor Ames vetoed the bill granting \$100,000 annually to the Massachusetts State Firemen's Association.

— Hon. A. P. Gould, of Thomaston, Me., a prominent Democratic politician, died Sunday night after a long illness.

— The purchase of bonds by the Treasury Department has thus far effected a saving of more than seven millions in interest.

— P. T. Barnum will present Bridgeport societies with a building to cost \$100,000.

CONGRESSIONAL.

— In the Senate four veto messages were received on the 29th, three disapproving of pension bills and one against an appropriation of \$75,000 for a public building at Youngstown, O. A bill was passed making Lieutenant-General Sheridan General of the army. Mr. Fry made a long speech in open session concerning the fisheries treaty. The Conference report on the bill for the establishment of a department of labor was adopted. After some discussion the Land, Timber and Grant bill was passed by a vote of 28 to 11. The Indian appropriation bill was also passed. The completed river and harbor bill was reported. The bill, as it came from the House, carried an aggregate appropriation of \$19,665,783. As reported to the Senate it appropriates \$21,388,783, the increase being \$1,723,000.

— In the House the bill was passed reviving the rank of General of the army. It was approved by the President, who nominated Lieutenant-General Sheridan for the position, and the nomination was immediately confirmed. Several amendments to the tariff bill were discussed under the five-minute rule. The Legislative, Executive and Judicial appropriation bill was also discussed.

ABROAD.

— All Jews, except merchants of the first guild, have been expelled from Moscow.

— John Bright, who has been seriously ill with congestion of the lungs, has passed the crisis, and is better.

— A submarine cable and mail service between British Columbia and Australia is projected.

— The county and city of Dublin have been proclaimed under the first section of the crimes act.

— A statue of Christopher Columbus was unveiled at Barcelona.

— Austria has assured France that no malevolent intention must be attributed to the speech of Herr Von Tisza with reference to the Paris Exposition.

— The New South Wales cabinet has taken active measures against Chinamen.

— The Canadian government has passed an order in council which brings into operation the modus vivendi adopted at the fishery conference at Washington.

— The vigorous enforcement of the German frontier regulations commenced on Thursday. A number of travelers with irregular papers were turned back, and the direct trains from Paris were almost empty.

— A fire occurred in the establishment of Edward and Robert Garrold, linen drapers and silk mercers, at London on the 30th. Six shops were burned to death, and many others were injured by leaping from windows. The loss is \$200,000.

— A dispatch from Zanzibar states that messengers from Tippu Tib have arrived there with letters from Maj. Bartlett, dated Singaiti, on the Congo, October 25. Maj. Bartlett says that deserters from Henry M. Stanley's camp had arrived at Singaiti after a twenty days' canoe voyage. They reported that Stanley and all his party are well, and have a plentiful supply of food.

— Mr. Blaine has arrived in London, and was given a reception by his friends.

— A monster demonstration in favor of the re-election of President Diaz was made in the city of Mexico.

— There was a \$300,000 fire at Panama Sunday morning.

— The Emperor of Brazil continues to improve.

(Continued from page 5.)

N. E. SOUTHERN CONFERENCE.

— New Bedford District.

Rev. A. P. Palmer, pastor of the Fourth Street Church, New Bedford, delivered the address at the Memorial service of the Union Veteran Legion in G. A. R. Hall, on Friday evening, May 25. The number of deceased soldiers and sailors buried in this city is 395. The memorial ritual of the order was employed in the impressive services. The roll of the dead was read. The floral offerings were appropriate and significant, and the singing by the quartette was appreciated. The subject of the address was, "The Present Duty of True Citizens." The Daily Mercury gave an excellent report of Bro. Pal-

mer's oration. It was eminently thoughtful, practical, and patriotic.

At Falmouth, the pastor, Rev. C. K. Jenness, is giving his people a course of Sunday evening sermons which have called out large and interested audiences. They were originally intended for the young people, but are appreciated and enjoyed by many of riper years.

A few evenings since, a large number of the members of the church and congregation at Sagamore, including also several from Bourne, assembled at the parsonage to welcome the new pastor and his young bride, Rev. and Mrs. Hugh Copeland. Each one brought with him some substantial token of good-will. Bro. Copeland has an important field to cultivate, and has been heartily received by the church.

At Barnstable, Centerville and Yarmouthport, Rev. E. F. Newell, the youngest preacher in our Conference, is doing good work on his entire charge. Certainly his field is extensive, reminding us of the old circuits in the days of the fathers. It is a wise arrangement, and works well both for pastor and people.

The former pastor of Centerville and Osterville, Rev. C. H. Dalrymple, now stationed at Weeping Water, Nebraska, was made happy on the morning of May 24 by the advent of a boy weighing ten pounds. Bro. Dalrymple is delighted with the great West, has an excellent appointment, and thinks that he has found a place where there is plenty of work to do and ample opportunity for usefulness and enjoyment. His many friends in the New England Southern Conference will be glad to know of his prosperity.

X. Y. Z.

Providence District.

Arnold's Mills and Berkeley, under the pastoral charge of Rev. L. G. Horton, are enjoying encouraging prosperity. Seven persons within three weeks rose for prayers, and the interest is unabating. In Berkeley a lot in a very desirable location has been secured for a church edifice.

Charles E. Lawton Post 5, General G. K. Warren Post 21, and General A. G. Lawrence Camp 3, attended divine service at the Thames Street Church, Sunday evening, May 27. The pastor, Rev. W. I. Ward, preached from Deut. 4: 32: "Ask now of the days that are past." A local paper says: "The discourse was a masterly presentation of the teachings and lessons of the late war."

Rev. A. W. Kingsley, of the High Street Church, Pawtucket, welcomed to his church, Sunday afternoon, May 27, Tower Post No. 17, G. A. R. Bro. K. Frye made a long speech in open session concerning the fisheries treaty. The Conference report on the bill for the establishment of a department of labor was adopted. After some discussion the Land, Timber and Grant bill was passed by a vote of 28 to 11. The Indian appropriation bill was also passed. The completed river and harbor bill was reported. The bill, as it came from the House, carried an aggregate appropriation of \$19,665,783. As reported to the Senate it appropriates \$21,388,783, the increase being \$1,723,000.

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fore the enforced vacation. One man has found the Lord since the resumption of services. Rev. C. A. Stenhouse delivered the address on Decoration Day by invitation of the Post.

Rockville. — A union Memorial service, in which the different churches of the city participated, was held in the Methodist church, Sunday afternoon, May 27. The sermon of Rev. O. W. Scott, which was fully reported in the Tolland Leader, was a splendid effort. The local clergy assisted in the services. The desk was prettily draped with American flags, and flowers decorated the pulpit. A double quartette furnished the music.

KARL.

MAINE CONFERENCE.

The new church movement at Lisbon Falls, Rev. O. S. Pillsbury, pastor, is giving promise of vigor and success. They have a membership of 64, and 75 in the Sabbath-school. A lot has been purchased, and about \$1,000 pledged toward a new church. Bro. Pillsbury has been chosen chairman of the building committee. With his well-known enterprise, we may confidently expect success.

Rev. Bro. Congdon is rallying the forces of Methodism at Maryland Ridge and Ogunquit, and the people are taking courage. They are looking for the old-time interest and prosperity.

The Memorial Day services last Wednesday, and the Memorial sermons the Sabbath previous, brought to the front several of our brethren, and Bro. Gerish, of Pine St., Portland, did service for the honored dead at three places on Memorial Day. He gave addresses at Bath, Lisbon and Yarmouth. Dr. Bass preached the sermon before the Heath Post, Sabbath afternoon, in Gardiner. Rev. C. E. Bisbee preached the sermon at Limerock Falls. A large congregation, among which were about fifty old soldiers, listened to a Memorial sermon by Rev. J. A. Corey, at Norway, who discoursed on the solemn enemy of our country, to successfully defeat whom would require all the heroic devotion and courage of the veterans of 1860-64. Chaplain Crawford, of Waterville, preached the sermon before the G. A. R. Post in that city. Rev. A. S. Ladd delivered the Memorial address at Phillips. Rev. L. H. Hanson at Gardiner. Rev. C. A. Southard at Palmyra. Rev. Geo. R. Palmer at Sprague's Mills. An interesting Memorial service was held in the Methodist church at Old Orchard, Wednesday evening, with addresses by Bros. Mitchell, esp., Guptill and others. Dr. Whitaker delivered an able and eloquent Memorial address in the City Cemetery, Portland, Wednesday forenoon. Hon. J. J. Perry delivered one of the addresses in City Hall in the evening.

Augusta District.

Farmington church was burned in October, 1886. From that time they held services in the church of another denomination until last March, when their vestry was ready for occupancy. Since then all the interests of the church have been improving. We trust that the dedicatory services, to be held June 14, will deepen this interest. Bishop R. S. Foster will preach in the afternoon.

Winthrop reports that two have risen for prayers since Conference. May this prove the earnest of an abundant harvest!

Wayne evidently is old-fashioned. They have a class-meeting, and it is sustained! Twelve members of the official board (all business men) attend class regularly. Only four or five out of a membership of fifty-two habitually neglect without cause this means of grace. Would that all the charges on the district were equally old-fashioned! Bro. Ford wishes me to state that he has not married again, although a recent article in the HERALD and the consequent congratulations of some of his friends, give that impression.

At North Fayette the pastor's wife, Sister Henry Crockett, is very sick. Pray that she may be speedily restored!

The outlook for New Sharon is very promising. New voices are heard, and old voices long silent are speaking God's praises.

Fairfield Circuit needs the prayers of all its friends and former pastors. Larone has been supplied irregularly by the Skowhegan preacher, Fairfield Corner by Fairfield, and the Centre by Waterville. At a recent visit to the last place, I found that they had sold the parsonage to save what value there was in it, and that the church was very much out of repair, and they were discouraged. A word of encouragement to them from their friends would be helpful.

The graduating class at Kent's Hill numbers over thirty — one of the largest that ever graduated from the school. Fifteen are in the college preparatory, ten or twelve in the scientific, eight in the college course, and some in other departments. The graduating exercises occur June 7.

G. C. A.

NEW HAMPSHIRE CONFERENCE.

Concord District.

The Methodist church at Lancaster has been sold, and is being moved away from its present site to make room for the new church to be built.

Rev. C. W. Bradlee and wife will have the sympathy and prayers of the Conference in the loss of their son, Neal, who died of scarlet fever at the age of nine years. How often it has been that about the time the itinerant had got into a new charge, the first visitor was the death angel! While this was largely the case, they found they were among friends, who cared for them very tenderly. The pulpit was supplied for two Sabbaths by Bros. Norris and Hardy. The funeral service was conducted by Bro. Norris. The choir sang beautifully; choice flowers were contributed. In the cemetery the first grave has been made, and the itinerant is linked to Concord indissolubly. We are glad to know that the work starts well. A public reception was given the pastor on his arrival.

In the temperance war at Plymouth, Rev. Thos. Tyrie was at the head. He headed the petition and circulated it for signatures. The town has "gone dry."

Rev. W. H. Hutchins has been cordially welcomed by the people of Tilton, as he came to them from his Southern home. For the Conference we extend hearty welcome.

Claremont District.

Rev. D. C. Babcock and family were tendered a farewell reception by their friends in Philadelphia, on the occasion of leaving for their home in Claremont.

Dover District.

The New Hampshire Conference has been honored in the selection of Rev. J. M. Durrell as a member of the General Missionary and Church Extension Committees for the first General Conference District.

The members of the New Hampshire Conference will be glad to know that the effort to set off all the city of Lowell to the New England Conference, has failed. So it is still New Hampshire territory.

Bro. Holman is meeting with some success in his efforts to raise money for a new church. It is hoped all the preachers will remember that the time for the Church Extension collection was fixed in June, and the money to be in the treasury at Philadelphia by July 1. By this means the church at Lowell will get a good appropriation for their new house. Let every preacher take due notice thereof, and govern himself accordingly. The Sunday-school and congregation are well attended. They have begun the weekly-offering system with gratifying prospects.

Rev. J. M. Durrell was chairman of the second set of tellers appointed to count the votes in the election of General Conference officers.

We met the following members of the New Hampshire Conference in New York in attendance upon the General Conference: Revs. J. M. Durrell and wife, J. E. Robins, D. C. Knowles, D. J. Smith, D. E. Miller and wife, A. C. Coult and wife, M. A. Richards, A. McGreggor and wife, C. S. Nutter, J. M. Williams, J. W. Adams, Reuben Dearborn, E. P. F. Dearborn and wife, S. C. Keeler, A. R. Lunt, and C. U. Dunning and wife. Bro. Norris had gone home by reason of sickness. We heard of G. H. Hardy and Editor Parkhurst who had been there, and of some who yet expected to come.

The first communion held in the new M. E. Church, Amesbury, on the 3d inst., was a season of great interest and spiritual quickening to the congregation numbering about five hundred persons. One candidate received the sacrament of baptism, twenty were received into membership in the church — three by letter and seventeen from probation — and three were received upon probation. More than three hundred chairs have been rented, and thus all expenses are assured. Prayer-meeting, class-meeting and Sunday-school increase in numbers week by week.

B.

VERMONT CONFERENCE.

Springfield District.

Memorial sermons were preached May 29 by several of our ministers; among them Bro. Lewis, of Weston, Bro. Forrest of Putney, and Bro. Smithers, of Brattleboro. At the last-named place the attendance was fully equal to the capacity of the church, the Sedgwick Post G. A. R., the Woman's Relief Corps, and the Sons of Veterans all being in attendance. The text used on the occasion was Deut. 4: 9, which furnished an appropriate theme.

The Sunday previous, six persons were received into the church at Brattleboro — three by letter, and three from probation. Pro-sperity is attending our cause at this place.

On the same day Bro. A. J. Hough at Bradford received six persons into full membership, with others soon to come. A Sunday-school prayer-meeting has been established at this place, which meets on the first Tuesday evening in each month. At each of these meetings an essay on Sabbath-school work is to be presented by one of the accomplished lady workers. At the last meeting a paper of rare excellence was read by Mrs. A. M. Dickey, which was warmly commended, and which will be presented to ZION'S HERALD for publication.

The Sunday-school at Bradford, at present under the efficient management of Mrs. E. A. Barrett, has a larger attendance than at any period during the history of the church, and is in a very prosperous condition. Since the introduction of the new pens into the church, manufactured by J. Bliss & Co., which are a comfort to the body as well as a delight to the eye, the pastor facetiously writes: "We are in a good sense 'at ease in Zion.'"

A beautiful character in the person of Sister Elsie Young, who will be tenderly remembered by all the old pastors for her loving deeds, has recently passed from the fellowship of the church to that of the saints in light. A gift of two hundred dollars was made by her to the Ladies' Society, and a memorial window will be placed in the church for her near to the choir seats where for so long a time she sang the praises of Him whose face she now beholds in the kingdom of His glory.

Brother M. A. Barber, one of the most venerable and venerated members of the church, who among the faithful supporters of the church and its services has for many years been one of the foremost, is very feeble, and is greatly missed from his accustomed seat in the sanctuary. His absence from the prayer and class-meetings will create a vacancy which it will be hard to fill.

At her home in South Reading, Mrs. Parker Kinsman, an aged Christian lady, for more than fifty years a member of the M. E. Church, and whose last

years were filled with suffering, recently passed to the invisible realm where the inhabitants never say "I am sick." A firm trust in God, which enabled her to say to her pastor the day before her departure, "What the Lord does is right," sustained to the last.

M.

THE FIRST METHODIST SUNDAY SCHOOL IN NEW ENGLAND — ST. PAUL'S, LYNN.

BY REV. W. H. MEREDITH.

Some few years ago, we visited the ancient city of Robert Raikes, Gloucester, England, the head-spring of that Sunday-school river, the streams whereof now make glad the church, the city of our God. Methodism had much to do with its beginnings, for it was at the suggestion of a good Methodist young woman, afterward wife of Samuel Bradburn, M. P., Methodist preacher, that Raikes gathered the ragged urchins together, and organized Sunday-school work began.

In 1815, just thirty-four years after the Raikes movement in Old England, the first Methodist Sunday-school in New England was organized by Rev. Solomon Sias, then pastor of Union St. Church, Lynn, now St. Paul's. He gathered the boys in a small shoe-shop one Saturday afternoon, and organized them into a Bible and catechism school to study the lesson on Saturdays, and recite it on Sundays. A few living witnesses testify of this well-begun work.

As far as we can learn, Bro. Sias was our New England Raikes, as we know of no Sunday-school of any denomination existing before 1815. Certainly, there is no Methodist school in this section which began before that date.

The work spread so that one year later the mother church on the Common followed the example of her then only daughter; she has seven vigorous daughters now in the city. In 1816, Common St. Sunday-school was begun. Solomon Sias began a good work that Saturday. His school has continued ever since, and has been the seed-plot from which many have been taken and "planted in the house of the Lord," to "flourish in the courts of our God."

Out from it have gone preachers, and teachers, and missionaries. Africa is blessed with a son and daughter of the school, who also are children of two of its earliest members; 641 names now stand on its carefully-pruned roll of membership, and 411 were presented at the last ordinary gathering on May 20.

Within a year a new Sunday-school and church — St. Luke's — has been formed by her missionary efforts in this part of the city. St. Luke's numbers 107, many others having been sent away for lack of room at present. The new church is fast rising under the skilled hands of the builders. With better accommodations the school will doubtless be at least doubled in a few weeks. Thus the mother school, St. Paul's, and her youngest daughter, toil side by side in the old "Wood End" section of our "city of shoes;" standing "fast in one spirit, with one mind striving together for the faith of the Gospel." The history of this first Methodist Sunday-school in New England has just been published by ex-superintendent E. J. Graves, of Lynn.

FROM HERE AND THERE.

A rope just finished for the Edinburgh cable tramway is seventeen thousand feet long. This is the longest unspliced cable line in use in Great Britain; but for the Melbourne (Australia) tramways ropes twenty thousand and twenty-six thousand feet in length, and without splicing, have been supplied. The latter weigh twenty-four tons.

Over 1,000,000 cans are used annually by the canners of this country. A box of tin plates, which weighs from 108 to 112 pounds, will make between seven and eight cases of cans. A case contains a dozen three-pound cans, the general size, or two dozen one-pound cans. Taking the average, a box of tin will make about one hundred cans. Thus about 10,000,000 boxes of tin plates are necessary every year to make the cans to hold the goods packed in this country. The weight of the metal alone is something like 110,000,000 pounds, and the cost about \$45,000,000.

No one can walk through School Street and not notice the broad and spacious windows of Messrs. C. A. Smith & Co. Between these windows are double, circular doors which open into a large square room, artistically finished and arranged to accommodate their extensive business. The counters are loaded with the most desirable fabrics for gentlemen's wear. At this season of the year the variety of fashionable suitings is very attractive, containing light and desirable shades for summer suits. Goods that will please the eye and give comfort to the body, can always be found at this establishment.

It is with pleasure we call the attention of our readers to the advertisement of Bay View Hotel, Ferry Beach, Me. This well-appointed and popular house is beautifully situated on the western part of Old Orchard Beach, Me. It is one of the most desirable places on the coast, affording an agreeable home for all who are seeking rest and pleasure. It is away from the noise and bustle of the crowd, but accessible by all the trains on the Orchard Beach Railroad running from Old Orchard to the mouth of the Saco River, and connecting with all trains on the Boston and Maine Railroad. For additional particulars, address Mrs. E. Manson, Bay View, Saco, Me.

Among our new advertisements, don't fail to notice the Equitable Insurance Company. It is a strong and reliable company.

In purchasing boots or shoes, see that they contain Sanford's Perfect Heat Protectors. If not, have your shoe dealer put them in.

COMFORT BOOTS AND SHOES, for ladies and gentlemen, at MORELEY'S, 469 Washington Street.

THE PICTURESCAPE COAST OF MAINE. — Summer tourists can nowhere find more romantically beautiful excursions than those afforded by the routes of the Boston & Bangor Steamship Company. Their large and elegant steamers, which now leave this city daily for Eastern Maine, start in ample time to take in the beauties of Boston Harbor before nightfall,

and arrive at Rockland some hours after daylight. From the tall ship the sail up the bay and river affords a perfect panorama of charming scenery. Skirting along near the western shore there is an almost unending variety of beautiful views, pretty islands, bold headlands, picturesque little coves, cultivated fields, little villages and isolated farmhouses overhadowed by green trees, summer cottages and camps in the midst of groves of waving pines, in the foreground; while in the background are high hills and mountains shrouded by dark forests. Above Bucksport Narrows the river contracts in width, and this portion of the journey is even more delightful than that which preceded it. The voyage from Rockland to Mount Desert is equally attractive. The steamers start each afternoon at 5 o'clock from Foster's Wharf, No. 366 Atlantic Avenue. All the boats of the line are swift, staunch and commodious and under the charge of experienced and courteous officers.

GENTLEMEN'S FRENCH BOOTS AND SHOES, at MORELEY'S, 469 Washington Street.

A FURNISHED BED ROOM at FAIRBANK'S FURNITURE CO. — Crossing the hall, the visitor of the masculine persuasion is apt to stop awkwardly at the threshold of one room whose perfection and delicacy show it to be the exclusive domain of feminine suggestions and ideas. There was realized the atmosphere of repose, it exists in this dainty and spotless apartment. It is not easy to detect the source whence exhales this delightful fragrance of repose which pervades the room. It is "in the air," and will impress the spectator almost instantly. It comes from the faultless taste which has blended in perfect harmony the different articles which compose the scene. To every lady certainly the exhibition is well worth a special visit. Full of valuable suggestions and ideas, the great improvements made in artistic furniture in the past years. Connoisseurs will be surprised at the low prices of even the most sumptuous and elaborate pieces.

Invalid Furniture.

It ought to have been done long ago. If any one needs luxurious specialties it is the invalid, aged, sick, weak or infirm.

Naturally, few people know about this yet. But our \$16 Cedar Chests showed how fast good news can travel if price helps.

So we start the word to-day along the whole line of Invalid Furniture. Perhaps you don't need any now, but when you do you will have no time to look about. Come at once and see everything, or we will send a special catalogue of this department. One or two of our specialties you ought always to have. The catalogue illustrates each style. Send for it to-day.

Paine's Furniture Co.